Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE xii. 57.

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RELIGIOUS MISCELLANY.

ENGLISH NOTICES OF AMERICAN PUBLICATIONS AND AUTHORS.

The late arrivals from England have brought us our usual periodicals. We find in them notices of some American books. The Eclectic (Orthodox) Review thus speaks of Mr Palfrey's edition of the "*New Testament in the Common Version, conformed to Griesbach's standard Greek Text.*"

"The object of the Editor of this neat and convenient book is, to present the Common English Version 'precisely such as it would have been, if the translators could have had access to the standard text of Griesbach,' instead of the adulterated text of Beza'; and his inducement to undertake the task which he has executed, was furnished by the inconvenience that he experienced in a course of lectures on the New Testament, in the interruptions that were necessary for the correction of the public Version. Such a work will be acceptable to many persons who have no other means of ascertaining the effect of a critical process employed on the sacred text, and who may wish to know the nature and extent of the alteration thus produced. In rendering the Common Version conformable to Griesbach's text, the Editor is not to be considered as offering to his readers a revised translation; but, without holding him responsible for expectations which he has not raised, they may, we think, justly complain that, in some instances, he has neglected to remove from the edition of the New Testament which he has put into their hands, some blemishes which sadly disfigure the Received Version. That he has not 'exactly reprinted' that Version, will be perceived from his reading in Luke vi. 15, 'Simon called the zealot,' in the place of 'Simon called Zelotes.' Why, then, has he permitted such gross improprieties to escape his correction, as '*bishoprick*', (Acts i. 20); *Jesus*,' instead of Joshua, (Acts vii. 45, Heb. iv. 8.); '*Easter*', Acts xii. 4? The paragraphs are arranged in agreement with Griesbach's distribution of the text; his punctuation is followed; and the verses are numbered in the margin. The book is without notes, and in addition to the text, contains only a short preface comprising a brief sketch of the history of the received text of the New Testament. For such persons as interest themselves in the exact study of the Scriptures, and feel the obligations to interpret it correctly, which lie upon all who are employed in the diffusion of divine knowledge, the pages before us will be found eminently useful. The whole of Griesbach's latest emendations are exhibited, and the want of his edition is cheaply and fully supplied by this American publication, to all who may be unable to obtain or use the original work. This is, we believe, the first impression of the text of Griesbach's revision in the English language."

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The Monthly Repository speaks of Mr Ware's "*Discourses on the Character and Offices of Jesus Christ*," in these terms.

"If this highly valuable series of discourses has not yet received formal notice in our pages, it is not because we have thought little of its claims to whatever we can offer in the way of recommendation to the Christian community. Mr Ware's 'Jotham Anderson' is well known; as the author of several beautiful devotional poems, particularly one, first published in the Christian Examiner, entitled 'Seasons of Prayer,' his name has also for some time been familiar to many of our readers; and to ourselves it has long appeared that his modest and unpretending volume of sermons on 'the Character and Offices of Jesus,' is one of the best presents which a Unitarian minister ever bestowed on his own flock, and the family of co-worshippers throughout the world. It is no collection of vague generalities, of tedious common places. Without rising into absolute eloquence, the style appears to us pure, easy, and elegant—never cumbrous, never affected—above all, never dull. We should say that the spirit is throughout that of a genuine lover of our great Master—of one who had deeply and affectionately meditated on his life and precepts—one, too, who had not excluded from his mind the contemplation of heathen virtue in its highest forms, but, full fraught with the recollection of what was best in the sages of elder times, had come to the reading of the gospel, and found its wisdom deeper, its spirit purer."

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The same work commences an article on "Early Religious Instruction and Children's Books," by the following remarks on the "*Christian's Manual.*"

"We have been greatly interested by the progress of an amicable discussion carried on in several successive numbers of the Boston 'Christian Teacher's Manual,' on the propriety of separate and suitable public religious services for children; and it is a subject so nearly allied to the question of a separate literature, that we must take the liberty of offering a few remarks upon both. But let us not enter the field as, on this occasion, opposed in opinion to the Editor of the Christian's Manual, without expressing our value for that excellent little publication. Accustomed to admire the Boston Christian Examiner, it has been with yet greater pleasure that we have read its humbler looking companion. Of course its tone is affectionate and gentle; no less could have been expected from the sources whence it emanates; but it is also independent, powerful; often calculated, by its spirit and manner, to rouse young people to self exertion and energy; and it is free from dogmatism—free, also, from that disgusting appearance of patronage which spoils much of our juvenile literature. There is room for question of the Editor's judgment in introducing two or three of the German extracts; but it is to the individual pieces that we object—not to the attempt to bring before young persons specimens of the free and unsophisticated writings of that wonderful people; and, even in our doubts, we think it right to call to mind the fact that some German books for children, which now so exceedingly offend our taste as to disqualify us from forming a fair judgment of their merits, not only impressed our own childish minds in the most salutary way, but are, we firmly believe, of abiding service to numberless individuals. One reason for this may be, that we do not remember an instance in which honesty and good faith are violated in these books: they tell stories of the good and bad, it is true, but they never inculcate, by parental authority, a low, selfish, and calculating morality; and they make the rewards of virtue to consist chiefly in peace of heart, and sympathy with the excellent of the earth. To return, however, to the Christian's Manual. We particularly admire the translation of Luther's Paraphrase on the Lord's Prayer, the Conversation on the Use of Manuals, some part of the Remarks on Sunday Schools, and the Letter to a Mother, No. I. New Series."

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From this number of the Repository we also learn that a series of "Evangelical Tracts" has been commenced in England, for the first number of which Tract No. 35 of the First Series of the AMER. UNIT. ASSOC.—"*The Genius of Christianity, by W. H. Furness*," has been reprinted. The nature of the plan is announced by the editor in these words—

"Those who have engaged in the benevolent work of visiting the sick and the poor,—who are accustomed to observe family worship in their houses—to supply their inmates with useful reading—to foster the religious sentiments of their dependants—and, generally, to improve the opportunities which their station gives them of promoting piety and goodness, will often have felt the want of suitable compositions. This want it is proposed to supply, in the series of Tracts, of which this is the commencement. The pieces published will be simple in their language, affectionate in their spirit, and practical and devotional in their tenor; in other words, such as may be put into the hands of domestics, poor neighbors, and workmen, or such as are fitted to be read in the family circle, or such as may exhibit to Christians at large the essential truths of the gospel as they are held by those who believe that the Fatht er alone is the true God. As the sole object which he has in view is to do good, the Editor will be determined in the choice of what he publishes by a regard to the usefulness, rather than the originality of the compositions which he may have at his disposal."

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We make one other extract from the Repository, which will show that Trinitarians abroad are not unwilling to pay a just tribute to talent and piety in one, whose theological tenets they may consider erroneous. An article under the title of "*Chalmers and Channing*," makes the following remarks and quotation.

"The following remarks on these two celebrated men occur in a note at the end of 'Dialogues on Natural and Revealed Religion, by the Rev. Robert Morehead, D. D., F. R. S. E., one of the ministers of St Paul's Chapel, York Place, Edinburgh.'

"After speaking of Dr Chalmers, the author goes on to say,

"'There is only, I think, one other individual in the present day, whose high qualifications entitle him to any thing of a similar influence, and he is the inhabitant of another division of the globe, and the preacher, too, of a very different and even defective form of Christianity. I mean Dr Channing. Yet, though with theological dogmas as distinct and diverging as they are themselves separated by their geographical position, and with many discrepancies, too, in the features of their mind and genius, I cannot but think that these remarkable men come nearer each other in their points of resemblance and union, than they are remote in their dissimilarities and division. They breathe the same spirit of an overflowing zeal, that the reign of the gospel may advance over the world, and the same deep conv ction that, on the progress of "that kingdom which is to come" all the most glorious and spiritual triumphs of the human soul must depend. In the best sense of the Apostle, they are, therefore, "of one mind"—while they will be classed, in the mere technical map of theology, as being decidedly antipodes. The high Calvinism of the one, or the dogged Unitarianism of the other, will be accounted, however, by the mind which surrenders itself to the purer influences issuing from these "master-spirits of this age," rather as their excrescences than their energies, as "the nodosities of the oak rather than its strength," as the spots which somewhat obstruct their light and heat, more than the living fountain from which they flow. That fountain indeed, "who shall tell?" Yet its streams can never be mistaken when they mingle, amidst all their diversities, in the same grand and united channel of *the love of God and the love of man!*'"

CHANGES WITHIN A QUARTER OF A CENTURY.

The following passage is taken from a discourse lately preached to his people by Rev. Dr Lowell, on the completion of a quarter of a century since the date of his settlement. As the sermon was not given for publication, but only printed for the use of his parishioners, we confine ourselves to a brief extract, in which notice is taken of the numerous and affecting changes, which have occurred within that short period, not only in a single society, but in the churches and ministry of all denominations in this city. For a particular view of the changes which have occurred among the Congregational ministers of Boston from its first settlement, we may refer our readers to a very full and correct account in the Christian Examiner for July, 1824.

Twentyfive years ago, I looked forward to this period as a long ministry,—a period I had no sanguine expectation of reaching: but how swiftly has it gone! And yet, when I remember through what various scenes I have passed, to how many I have ministered in health and sickness, in joy and sorrow; how many have received from me the seal of discipleship in the ordinance of baptism,—many of whom have grown up around me;—and how often I have offered my prayers over the cold remains of those whom I respected and loved, it seems as if this period of twentyfive years was greatly extended. What great and affecting changes have taken place! What vicissitudes have I witnessed in this time! How many do I miss from the places they once occupied!—*Our fathers, where are they?*—Of the ministers, of all denominations, who were here at the time to which we have looked back, only two remain in their churches, and but four are living. In the congregational churches but one remains.* Every church, but this, has had a new minister in this time, and most of them more than one.

What a fearful void has occurred in this society during this period! Of the forty, who were proprietors at the settlement of the present minister, thirtyone are dead.—In some instances, whole families have disappeared;—*the places which once knew them, know them no more.*—Of the sixtysix who were received to communion with the church during the ministry of my immediate predecessor, eight or nine only are living; of the thirtynine who were admitted in the ministry immediately previous, *not one.* Of the four hundred and thirtyone who have been received within the last twentyfive years, ninetyfive are dead. Four remain in the parish who were baptized by Dr Mayhew, fortyeight who were baptized by Dr Howard, and four who received this rite in the year and a half immediately succeeding his death. Two,—and probably the only survivors,—who were baptized by the first minister of the church, have died the past year, at the ages of eightynine and ninety. In the present ministry there are recorded eleven hundred and fiftyfive baptisms, including eightysix adults; six hundred and nine marriages; and the obsequies of nine hundred and twentyfive. Of these, four hundred and eighty had reached the age of twentyone years, sixtynine that of seventy years, and six of ninety years;—the oldest ninetythree.

* Dr Channing, who was settled in June 1803.

MR WHITMAN'S LETTERS—SECOND EDITION.

A second edition of this publication has been rendered necessary by the rapid sale of the first. Mr Whitman has given in this edition a preface, in which, after noticing the reception his book has met with from the Orthodox journals, he states the real question at issue between himself and them, in the following terms, and adds a paragraph respecting the evidence he has to substantiate his statements, which we also copy.

In the "Recorder," of the next week, the Editor assumes a very different tone. He publishes a clear, definite, deliberate statement, which I wish the public to notice and remember. These are the words: "Suppose it can be satisfactorily proved that Mr Whitman's Letters are made up of misstatements, misrepresentations, and distortions of the truth, will our Unitarian friends then say that we have spoken of the Letters or their author with too much severity or contempt? If this cannot be proved, we engage to plead guilty, and relinquish the Orthodox men and measures assailed by Mr Whitman." Here then I take my stand. I wish the Christian public to act the part of an impartial jury. They will remember the proposition to be proved. It is not, whether there may be some inaccuracies and mistakes in my multitude of statements; for I have always allowed this to be possible and even probable, and expressed much anxiety to have such imperfections mentioned. The plain unvarnished truth is enough in all conscience. No; the Orthodox are to PROVE, that my "LETTERS ARE MADE UP *of misstatements, misrepresentations, and distortions of the truth.*" I wish to assure this Editor, that I shall engage in no Indian warfare. I have given my name to the public, and am ready to give the names and certificates of my witnesses, when necessary for my defence. I shall expect the author of the "thorough review" to do the same; for anonymous declarations will not satisfy our jury.

In the present edition of the Letters, I have expunged several sentences, corrected some inaccuracies, and cut out one whole statement to make room for one of a different character. All this I wish the Reviewer to remember. I have received from various parts of the country many new and important facts. These I have reserved for an answer to the Reviewer; for it may be necessary to notice his statements, and I know of no better way than to prepare a third, enlarged, and corrected edition. I feel confident that I have enough facts on hand to make every position I have stated incontrovertibly sure. I would still solicit all persons who may know of Orthodox proceedings, subversive of religious liberty, to favor me with a well attested account of the same.

THE PSALMS OF DAVID.

The North American Review of January, contains an interesting notice of Milman's History of the Jews. We select the following remarks of the Reviewer.

The intellectual cultivation of the reigns of David and his son, appears most brilliantly in the Sacred Poetry, the remains of which still light up the hearts of Christians, and afford them eloquence in their praise of God. There are splendid specimens scattered here and there in the history; and Moses himself was distinguished for this, as well as other intellectual powers, long before the time of which we speak; but that David should find heart to cultivate this talent in the breathing intervals of war, or the gloom of a palace, which disunion and sorrow had made almost as dreary as the grave;—that he should tower in a walk of imagination and praise, so little lower than that which the angels tread, and draw sounds from his harp which should echo thousands of years downward upon the stormy waves of time;—we regard as almost a miracle of power. If not the inventor of this noble art, he reduced it to a system; he divided the four thousand Levites into choirs, who were to sing these magnificent inspirations, in which

'Devotion borrowed Music's tone,
And Music took Devotion's wing.'

No better proof of the superiority of this age of Israel is needed, than these poems of David. One such orb is enough to make the whole heaven light. He excels in every variety of expression, from the warlike shout of the silver trumpet to the low wailing of the harp's most delicate string; and even now, his are the anthems with which the walls of our churches resound; they are heard in the retreat of penitence and prayer; they are the accents in which the last breath of the dying expires; when civilization breaks the silence of the desert, they are the first sound it hears; they have risen upon the air, where God alone could hear them, in the lonely African wastes and the midnight of the Northern seas; and in many a coming generation, though the human mind may put forth new powers, such as no prophet's tongue can tell, we believe they will still be the language in which the heart shall pour itself out to Heaven.

CHARACTER OF THE PATRIARCHS.

The following remarks are made by Prof. Milman in his 'History of the Jews,' to which we have once or twice directed the attention of our readers. They have probably given occasion to the charge of latitudinarianism which has been brought against the work, but they seem to us sound and important.

The characters of the different personages are singularly in unison with the state of society described. There is the hunter, the migratory herdsman, and the incipient husbandman. The quiet and easy Isaac, adapts himself to the more fixed and sedentary occupation of tillage. Esau, the hunter, is reckless, daring, and improvident. Jacob, the herdsman, cautious, observant, subtle, and timid. Esau excels in one great virtue of uncivilized life, bravery; Jacob in another, which is not less highly appreciated, craft. Even in Abraham, we do not find that nice and lofty sense of veracity, which distinguishes a state of society where the point of honor has acquired great influence.

It is singular that this accurate delineation of primitive manners, and the discrimination of individual character in each successive patriarch, with all the imperfections and vices, as well of the social state as of the particular disposition, although so conclusive an evidence to the honesty of the narrative, has caused the greater perplexity to many pious minds, and as great triumph to the adversaries of revealed religion. Some will not read the most ancient and curious history in the world, because it is in the Bible: others read it in the Bible with a kind of pious awe, which prevents them from comprehending its real spirit. The latter look on the distinguished characters in the Mosaic annals, as a kind of sacred beings, scarcely allied to human nature. Their intercourse with the Divinity invests them with a mysterious sanctity, which is expected to extend to all their actions. Hence, when they find the same passions at work, the ordinary feelings and vices of human nature prevalent, both among the ancestors of the chosen people and the chosen people themselves, they are confounded and distressed. Writers unfriendly to revealed religion, starting with the same notion, that the Mosaic narrative is uniformly exemplary, not historical, have enlarged with malicious triumph on the delinquencies of the patriarchs and their descendants. Perplexity and triumph surely equally groundless.

Had the avowed design of the intercourse of God with the patriarchs been their own unimpeachable perfection; had that of the Jewish polity been the establishment of a divine Utopia, advanced to premature civilization, and overleaping at once those centuries of slow improvement, through which the rest of mankind were to pass, then it might have been difficult to give a reasonable account of the manifest failure. So far from this being the case, an ulterior purpose is evident throughout. The patriarchs and their descendants are the depositaries of certain religious truths, the Unity, Omnipotence, and Providence of God, not solely for their own use and advantage, but as conservators for the future universal benefit of mankind. Hence, provided the great end, the preservation of those truths, was eventually obtained, human affairs took their ordinary course; the common passions and motives of mankind were left in undisturbed operation. Superior in one respect alone, the ancestors of the Jews, and the Jews themselves, were not beyond their age or country in acquirements, in knowledge, or even in morals; as far as morals are modified by usage and opinion. They were polygamists, like the rest of the Eastern world; they acquired the virtues and the vices of each state of society through which they passed.

Higher and purer notions of the Deity, though they tend to promote and improve, by no means necessarily enforce moral perfection; their influence will be regulated by the social state of the age in which they are promulgated, and the bias of the individual character to which they are addressed. Neither the actual interposition of the Almighty in favor of an individual or nation, nor his employment of them as instruments for certain important purposes, stamps the seal of divine approbation on all their actions; in some cases, as in the deception practised by Jacob on his father, the worst part of their character manifestly contributes to the purposes of God; still the nature of the action is not altered; it is to be judged by its motive, not by its undesigned consequence. Allowance, therefore, being always made for their age and social state, the patriarchs, kings, and other Hebrew worthies, are amenable to the same verdict, which would be passed on the eminent men of Greece and Rome. Excepting where they act under the express commandment of God, they have no exemption from the judgment of posterity; and on the same principle, while God is on the scene, the historian will write with caution and reverence; while man, with freedom, justice, and impartiality.

ADVANTAGES AND DISADVANTAGES OF CHRISTIANS.

This is the title of one of the sections of a work, which we have read with some pleasure, though the space devoted by the author to the recommendation of a fanciful project—that of forming a vast society for intellectual and moral purposes,—qualifies our estimation of the book, and of the writer's good sense. "The Advancement of Society in Knowledge and Religion, by James Douglas, Esq. First American from the second Edinburgh edition, 1830," are the words of the title-page. The author is favorably known in this country by some other more strictly religious publications.

What the situation of the Jews was, [before the coming of the Messiah] upon a larger scale and with greater resources is that of the Christians now. In every nation there are now men, who fear God and follow righteousness; though there is no nation, who make the law of God their law, and who might claim with Israel to be God's peculiar people. It is thus that true Christians are witnesses for the truth in the world at large, as the Jews were among the Gentiles; their abode becomes a station for proclaiming the truth; they are constituted missionaries by the constitution of society around them, and they have not the heathen to seek in distant countries, they have them in their streets, and at their doors. Every Christian is surrounded with fields of usefulness already white for the harvest; the work is prepared for him, and he is prepared for the work; since, with the Bible in his hand, and its truth written in his heart, he speaks the language of those about him, enters involuntarily into their turn of thought, and possesses the avenues to their conviction, from the habit of appealing to their reason or to their passions to carry his own purposes into effect. Without any preconcerted effort, he is acting on those around him; a solitary and often a silent witness, his life, regulated by other rules, and newly infused hopes, creates a change even by the opposition it excites or by the disapprobation it incurs. Some objections are relinquished as untenable, and a nearer approximation of opinions, though it be for purposes of hostility, becomes necessary for coming into close contact with the system condemned, or to enable the objector to institute a comparison in favor of himself. The standard of duty is raised alike by irritation or opposition, and the minds of men are preserved from the willing oblivion they naturally fall into of an invisible existence.

The life of a Christian, however hidden, like the secret wells of the desert, is even

discoverable from the verdure which it nourished by its presence. Silent thoughts, which have had no other outlet but prayer, have yet a restraining power when conscience interprets that silence; and the precipitous descent to evil is rendered less headlong by the intervention of a few scattered monitors. A Christian has a sphere of influence before he begins to act, from the power which a predominating principle has of drawing other minds within the circle of its action; and the changes and vicissitudes of mortality necessarily call that principle into activity, and exhibit it in a visible form.

But though impelled by their peculiar position to benefit others, there is often among men of devoted piety, the want of a systematic plan of benevolence, and a postponement of objects near at hand for those to which distance gives an imaginary value. To the evils we continually see, we become resigned, as if they formed an inseparable part of the ordinary course of nature; and scenes of diversified and foreign misery are the first to arouse the attention, and by the impression they make on the imagination, and the excitement they give to arduous enterprise, have had the largest share in forming the habit of benevolent exertion. This state of mind, though not unnatural, and the origin of most of the plans of usefulness now in operation, is prolonged unnecessarily after the habit, which it gave rise to, is fixed; and serves to throw into the shade that narrow field of exertion, which is at the command of each individual. Men are apt to forget while they gaze at remoteness, that every impulse is greatest at its centre, but is wasted away as it is diffused, and when widely spread is finally lost in the conflicting movements which it is sure to encounter.

Other causes which prevent Christians from labor and self denial, are the easy terms on which they may be at peace with all around them. If they cease to do good, they immediately cease to be opposed; the middle state of neutrality is freely allowed to them; *and they may always retain their principles with applause, provided they never seek to put any of them into practice.* Besides, the interests of truth are supposed to be delegated to a particular class, whose peculiar office it is to make known the gospel, and whose appointment dismisses the great body of Christians to the enjoyment of an ease and inactivity denied to the first professors of the faith; to whom the earth offered no resting place, and who were witnesses, unto the death, of the divine authority of those doctrines which made them differ from other men. It is not to be expected, that the modern disciples of Christianity should have the same zeal as those, who were thrust out to their work by persecution, and who had resigned whatever was dear to man, for the sake of conscience, and had burst the last shackles which had bound them to the world. The natural acquiescence in things present and sensible, has too strong a hold in ordinary circumstances, to permit the religious principle its full vigor; still we may look forward to the time when zeal shall increase with knowledge, and a greater influence for good shall be spread by individuals through their own immediate neighborhood.

And though a prophet is not without honor except among his own kindred, and in his own country, and a large enterprise often demands a more distant field, yet *in the quiet walk of every day usefulness*, and in that stable success which is of slow and silent growth, *the retired circuit of each individual's private influence affords the surest opening and promise of a favorable result.* Here every one is at his post; the work is already begun, and the workman is fitted for his task. There is neither waste of time nor of exertion; but without their intention or their knowledge, a host of teachers are scattered far and wide over the world, each in the situation he is appointed to occupy; and furnished, without his seeking them, with the qualifications which fit him for his work.

[For the Christian Register.]

ANNALS OF MY PARISH.

In seasons of sorrow the heart is softened and brought nearer to kindred and brethren, nearer to God, holiness and heaven. It has given me no ordinary joy to witness these effects among individuals in my own charge. I have seen the man of pleasure, whose affections had been turned and fastened on our holy faith with an unearthly power, by the subduing tones of a pious partner, breathed from the couch of death. I have marked the healing gifts of a scene of trouble among those, who till now had spoken doctrines full of discord, and borne for names their parties' watchword. And such I found the influence of each divine chastisement in the family of Mr R. If the loss of the son shed a saving odour on the life and character of a bereaved father; the messengers of pain and sickness were alike ministers of heavenly love to his afflicted partner.

Mrs R. had suffered deeply when deprived of an endeared child. Disease in time assailed her own frame. She became the heir of tedious days and wearisome nights. Often was her pillow wet with the tears of penitence, as in these hours she reviewed her words and deeds toward her more rational companions in faith. "True," she one day said to her husband, "I could not think you safe in the views you have lately held. Still I hope you may yet be received to the favor of God. I would not bar the gates of heaven against any sincere disciple of Christ." This was much from one who had so long withstood the beams of that Christian love, which shone so brightly from those around her.

On the succeeding day she was told that Mrs S., a pious and kind neighbor, but unfortunately for their previous friendship a firm Unitarian, waited to see her. "Invite her up," said the exhausted invalid, "I should be glad to have her come." Accordingly the lady entered her chamber. Her very voice was full of tenderness, and her eye declared the pure and generous soul within. After inquiries for the sick one's health and some general discourse between them, the visitor rose and promising to send an approved medicine, peculiarly valuable in her friend's complaint, she returned homeward. Day by day this daughter of Israel came to ask the condition of Mrs R., and to prescribe some new article which her kind invention furnished.

Acts like these win the heart of all who pine in sickness. We thus forget distinctions: we think of that which is good, and pure, and lovely, and give the praise it merits. Thus with this afflicted woman. She came at length to welcome her neighbor with a heartfelt joy. In time she could dwell even with charity on that faith once so much decried. Not a word had past between these persons on contested points. The subject of religion, if named at all, was introduced as a theme of comfort. The common ground was all on which they walked in the hours of their occasional converse.

By a not unusual course of Providence, that parent, on whom one misfortune was now pressing, learned in this the day of her weakness, that the daughter whom God had visited with the loss of her inward, celestial light, after a most aggravated illness, had been removed from this life. The tidings of this mournful fact came upon her frail system with an electric power. "O how bitterly," she exclaimed, "hath the Almighty dealt with me. I have sorrow upon sorrow." While beneath these disquieting thoughts, Mrs S., ever the angel of peace and comfort, called again upon her. They met in silence. There are emotions of which the tender soul forbears to speak. But in the case before us, the thrilling hand and tearful eye expressed what tones of eloquence itself can never utter. The suffering mother felt and knew at once that she possessed her friend's fullest sympathies. "My kind friend," said she, as Mrs S. was about leaving, "I must talk with you. It is indeed a trying day with me. Had my Mary left the world in a rational frame of mind, I feel that I might have borne it." "Do not grieve," said her consoling neighbor, "your daughter was taken from you by the God of mercy. I know your feelings; for once, as you remember, a child who seemed the nearest of all I had, was laid in the grave before my widowed eyes. Our heavenly Father will never 'break a bruised reed.' We have every reason to think that your loss was her gain." In this truly Christian strain did she pour the healing oil of faith into that bosom, sorrow had so keenly wounded. I have gathered these brief details from the kind visiter, and am soon to learn by a personal interview what I suspect will prove no trivial change in the religious views and feelings of this bereaved parent. S.

[For the Christian Register.]

COLONIZATION OF THE FREE BLACKS.

Mr Editor,—In your last paper, I made some remarks on the measures and plans of the Colonization Society. I then attempted to show the systematic exertions, which were made by the advocates of this society, to vilify the free people of color, and the injurious effects which these exertions were producing upon the condition of the free blacks, by increasing the prejudices with which their complexion is regarded. Indeed I am surprised that any indifferent spectator can fail to perceive that this society, under the cloak of benevolence, is really propagating the most cruel and venomous slanders against the African race. The cry which is raised by the supporters of Colonization, that the blacks must be removed, breathes the same spirit of ferocious jealousy and intolerance, which inflamed the mind of Cato, when he ended every speech that he made on any subject, by saying that *Carthage must be destroyed*; and like that sanguinary denunciation, is well calculated to create and continue a fierce and relentless hatred against its objects.

But the operations of the Colonization Society, besides the removal of the free blacks, have another object, the diminution or extinction of slavery. It is believed that many owners of slaves will by degrees be led to emancipate them, when they find that they can be removed from the country. It is, I presume, on account of its supposed effect in regard to slavery, that this association is chiefly supported in the northern States. I am far from denying, that this society may have some good effect in calling the attention of the public to the subject of slavery. In the publications and at the public meetings of the society, the evils of negro slavery are of course brought into consideration. A free discussion of this topic may operate with other causes in making slave holders aware of their duties to their unfortunate dependents, and more ready to perform them.

But any good which the Colonization Society may do in this indirect mode, is more than overbalanced by the unsound principles on which it is supported.

In the northern section of the slave holding country, that is, in Maryland, Virginia, Kentucky, North Carolina, and Tennessee, the economical, moral, and political evils of slavery, are, from causes which I have not time to specify, beginning to be well understood. A large part of the slave holders in that section are desirous of getting rid of their slaves.

In this situation of things, what is done by the Colonization Society? Instead of advocating the rights of the slaves to their freedom on the true grounds of justice and humanity, instead of pointing out the criminality of holding our fellow men in bondage, instead of attacking the cruel and tyrannical laws of the southern States, which increase the evils of slavery ten fold, instead of urging the barbarity and impolicy of those laws by which voluntary emancipation by kind and conscientious masters is restrained—instead of all this, the Colonization Society comes forward and lays its flattering unction on the souls of the slave holders, professes the most entire respect for their *rights of property*, (as if man could have a rightful property in his fellow man) tells them that the blacks are happier and better as slaves than as freemen, (a falsehood, I will not say an intentional one) and therefore that no black ought to be emancipated, until provision is made for transporting him to a foreign country; and assures them that all the sin of holding slaves is removed by the blessings conferred on Africa, by returning a few hundred of her sons to their native shores.

The effect of this course of the Colonization Society is obvious. It diverts the attention of the public from slavery, as a perpetual fountain of misery, and directs it to an evil comparatively small, the unfortunate condition of the free blacks. It serves as a panacea to the consciences of slave holders, by leading them to think that colonization is the only measure which is practicable in their situation. It rivets the chains of oppression, and delays, if it does not prevent, those measures of improvement in relation to the slaves, and their ultimate emancipation, which otherwise would probably be adopted in the northern section of the slaveholding country.

I trust that conscientious men, who really wish well to the poor slaves, will not be in haste to join the Colonization Society. I trust that clergymen will hesitate before employing their powerful influence in aid of so questionable a cause.

The disease of slavery, which is now preying upon the vitals of one portion of our country, ought to excite a deep interest in every citizen, and call forth active exertions for its removal. Great, however, as the evil is, I believe that it may be removed,—but never by any society, which admits for a single moment that slavery is sanctioned by justice or religion: never by any society, which adopts and flatters the prejudices of slave holders. No. If we wish to put an end to the institution, it must be by a direct attack upon it, by expressing fearlessly the opinions which we feel in regard to it, by forming societies which shall have its removal for their direct object. We do injustice to the power of truth, in taking it for granted that the prejudices of our Southern brethren on this subject cannot be eradicated. N.

[For the Christian Register.]

CALVIN AND LUTHER.

Mr Editor,—In reading Mr Whitman's Letters on Religious Liberty, I was surprised to find so much evidence of disagreement between the two reformers, Calvin and Luther. I have seen those two names coupled together, by Professor Stuart, as the patterns of Orthodoxy, and not having read much on the subject, was not sensible of any impropriety in thus connecting them.

I became desirous of knowing whether Mr Whitman's statements could be contradicted, and had some curiosity to see what could be found, on the subject, in recent Orthodox publications. I happened to turn to the Life of Calvin, as given by the editors of the late edition of the Edinburgh Encyclopedia. Particular mention is made of many eminent persons, who *supported and cooperated with* Calvin, in the work of reform, and an account of his *controversies* is given in the following words.

"For some time he had a great deal to do in the way of controversy, and wrote innumerable tracts in defence of sound doctrine. He contended with Castalio, who translated the Bible into Latin—with the Sorbonne, who had drawn up some articles of faith to impose on the weak and timid—with Albert Pighius, a profound sophist, who had attacked the Reformed Church—with the Nicodemites, who secretly embraced the Protestant faith, but through fear still adhered externally to the Church of Rome—with a monk at Rouen, who was reviving the heresy of Carpocrates, the Gnostic and Antinomian—with the Catholics, against the doctrine of the Council of Trent—with those who believed in judicial astrology—with Lælius Socinus, author of the sect that derives its name from him—with Osiander and others, who imprudently revived the dispute respecting the Lord's Supper, and with the Anabaptists and Libertines, who had revived the worst errors of antiquity."

I was much disappointed in finding no mention made of Luther, either as friend or foe, and no allusion to him or his doctrines. Having always heard Calvin and Luther linked together as contemporaries and fellow workers in the establishment of the Protestant religion, I expected the life of one would necessarily include some notice of the other.

I next turned to the Life of Luther, in the same work, and probably by the same pen. There, again, I found an account both of the *opposers* and *advocates* of the opinions and conduct of Luther. Melancthon, in particular, is all along associated with Luther, as his particular confidant and supporter; but Calvin, or his doctrines, are not once alluded to.

That the biographer of these eminent reformers, who flourished in the same age, should give *no information* as to their connexion with each other, and leave us ignorant whether they even knew of each other's existence, is not a little remarkable; and it seems to me impossible to account for it, but upon the supposition, that the Orthodox editors were unwilling their readers should be made acquainted with facts so contradictory to their received notions, as those related by Mr Whitman. A. L. K.

CHRISTIAN REGISTER.
BOSTON, MARCH 5, 1831.

MURRAY STREET DISCOURSES.

In the last number of the Register we made some allusion to a volume of Discourses with the above title, recently published in the city of New York. They were preached on occasion of a Sunday evening lecture during the months of March, April and May, 1830, by several of the most eminent Calvinistic divines in the United States. Among others less distinguished, we find the names of Miller, Woods, Spring, Wayland, Sprague and Griffin, whose talents and reputation may be considered as a pledge that the lecture was intended to enlist the highest abilities, that the denomination could command. We may, therefore, take the volume as a specimen of the best efforts of the Calvinistic pulpit at the present day. As such, we have read it with considerable interest, and we will now state some of the impressions, which its perusal left on our minds.

We were, particularly, struck with the apprehensions it exhibits of the decline of Orthodox principles. Indeed, it is apparent from the general bearing of the whole work, that it was undertaken with a view to counteract the progress of heresy and infidelity, terms which the writers appear to regard as of equally alarming import. For instance, Dr Spring, besides the remarks which we quoted last week, expresses the following sentiments. "The peculiar character of the age, in which we live, furnishes a powerful reason for solicitude in relation to the great doctrines of the Bible." This solicitude, it appears, arises from the general tendency of things among the Orthodox themselves. Just what we have long thought and often said. They are growing weary, under the influence of a heartfelt religion, of the dull, dry, abstract metaphysics, with which their heads have been perplexed. Its distinctions are too subtle, its reasonings too refined, its objects too dim and shadowy to offer any permanent interest to the sincere, practical, spiritual Christian. As Dr Spring observes, "the negligence and indifference of the friends of truth themselves, threatens a removal of the ancient landmarks. From some cause, there is a strange apathy to the truth. It is the age of business, and not of investigation. It is the age of a charity so liberal, a benevolence so active, an excitement so febrile, that nothing seems to satisfy good men, short of that spirit of mutual concession, which savors of a criminal indifference to all religious opinions. Men, from whom the church had hoped better things, are satisfied with very easy and liberal views." This is but saying in other words, that the spirit of charity and well-doing seems to be taking the place of a supreme attachment to men's creeds and systems of theology. We are glad to have our own belief, in this fact, confirmed by so competent an authority, as Dr Spring.

Dr Woods expresses himself to the same effect, in his discourse on the province of Reason. "What indescribable restlessness of mind exists," says he, "in relation to the doctrines of Christianity! What thirst for novelty and change shows itself in those who receive not the truth in the love of it, and in many instances in those who are friends to Christ, and even in those who are called to preach his gospel! a thirst for novelty and change, which bids fair to produce new theories and sects in religion, as frequently at least and as abundantly as the earth produces a harvest!"

Undoubtedly, there is a "thirsting" and a "hungering" among practical Christians for more simple and rational views of religion, than are presented in the Calvinistic metaphysics, and the desire for "novelty and change," we firmly believe, will not be satisfied until the pure gospel of Christ shall be divested of the false therories, which have clouded its beauty and impaired its influence.

Again, this volume exhibits a shrinking from the sterner doctrines of Orthodoxy, which may be taken as an additional proof that the system itself is losing its hold on the minds even of those who are now strenuous in its defence. It says little, if anything, of the doctrines of Election and Reprobation. It has no attempt to explain and defend the doctrine of the Trinity, although, it is declared in the introductory sermon, that the object of the course is to call attention to "some of the more important doctrines of the gospel." Is it possible that the preachers did not regard the Trinity among these? We find a very elaborate discourse on the Atonement by Dr De Witt, in which the usual mode of treating the subject is altogether abandoned, and the more exceptionable views of Calvinism with regard to it expressly disclaimed. Is this because the popular theology on this point is no longer tenable? But if the common principles, by which the Calvinistic views of Atonement are defended, are given up, we see no resting-place short of the clear and scriptural grounds, upon which that doctrine is placed by Unitarians, and which are so thoroughly explained in Dr Noah Worcester's admirable treatise on the subject. Again, in a deeply argumentative discourse, by Dr Cox of New York, on the Law of God, we find the following remarkable admission. Speaking of the penalty of the law, "that volumed, interminable wrath, —that dreadful hell-fire, where their worm dieth not and their fire is not quenched," he says, "I am willing to admit that, in its manifold relations, this is the most terrific and trying sentiment of revealed religion. I go further: it is the most terrific and trying sentiment in the universe. I shudder, and tremble, and doubt,—and pray, and submit, and believe, whenever I think of it." What are the peculiar views of Dr Cox on the subject of future retribution, we do not know; but it is evident that he holds them, not on account of their reasonableness, or utility, or apparent consistency with truth; on the contrary, he cannot think of them without "shuddering." This is certainly a humane departure from the doctrine of President Edwards, that the bliss of the saints in Heaven is enhanced by the sight of the misery of the damned in hell. But the question, involuntarily, is asked, whether such ideas of future retribution, as seem "*the most terrific and trying sentiments in the universe*," can be a part of the gracious message of Him, who revealed glad tidings of joy. In the sermon of Dr Woods, to which we have referred, we find the same shrinking from the high speculations of Orthodoxy. Indeed, his concessions, on this point, are so liberal, that we must make them the subject of a future article.

DOCTRINE OF TOTAL DEPRAVITY UNSUPPORTED BY SCRIPTURE.

As no one has sent us an answer to the request of our correspondent R., whose communication appeared in the last Register, we reply to it ourselves. He says some persons quote Romans viii. 7, to prove the doctrine of total depravity. The passage is this:—"The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." How any one can discover the least evidence in these words that the sacred writer was thinking of total depravity, we are unable to divine. The text is simply a description of a sensual, vicious man. It gives no intimation, that all men are depraved, nor that any man is totally so. *The carnal mind*—this means a *sensual man. Is enmity against God*—i. e. is in opposition to the Divine will. *For it is not subject to the law of God;* or in other words, such a person does not obey the divine law. *Neither indeed can be*—that is to say; a sensual man cannot, while sensual, fulfil God's purposes. We see no difficulty in the passage. It tells us, in very intelligible and rational language, what a man who debases himself by vicious indulgences is, and must be, until he is reformed. The sum and substance of it is this: An individual, who yields to the force of lust and passion, unqualifies himself for a state of pure obedience, and therefore sets himself at variance with his Creator and Governor, so that his actions are directly opposite to God's righteous laws; nor indeed can it be otherwise with him, so long as he suffers his carnal, or sensual inclinations to govern him.

Our correspondent suggests that there are other passages in the holy Scriptures, which some are accustomed to cite in support of the doctrine of total depravity. But as many of the texts, that were perverted to such a purpose in the dark ages, have been acknowledged by the advocates of this dogma, in more recent times to have no relation to the subject, so that it is doubtful in our minds what particular ones our correspondent refers to, we must ask of him the favor of pointing them out to us, before we attempt to remark upon them. For ourselves, we do not believe there is in the whole bible a single expression, by which the writer intended to teach the doctrine of the entire depravity of human nature; nor have we any doubt that the time is not far distant, when all intelligent Christians will exclude from their creed an article so dishonorable to the Creator and so discouraging to man. We see approaches continually making to this state of things, even in the most Orthodox circles. We have now before us some evidence of progress, regarding the general subject of human depravity, in the New Haven Christian Spectator, new series, Vol. III. p. 540. Of Psalm li. 5,—"Behold, I was shapen in iniquity; and in sin did my mother conceive me,"—the writer says, "an accurate translation would take this passage quite out of the limits of the present controversy," the controversy, i. e., relative to the question, whether mankind are born sinful: and he adds—"The iniquity," here spoken of, "applies to *her that brought him forth*, and not to the child that was produced."

Again, the same Orthodox writer in the Spectator remarks on Psalm lviii. 3.—"The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies,"—that this passage "is well adapted to show what excessive use has been made of language of this nature, by those who were pressing it into the service of a favorite theory. Speaking lies! Then, at least, the kind of going astray here described does not commence with the first infantile breath."

Much more to like effect we might quote from the same source, but our limits do not allow it. We will only add, that, probably, before many years shall have passed, the defenders of liberal Christianity will be able to explain, in the very language of Orthodox concessions, most of the proof-texts heretofore employed by Calvinists for the support of the doctrine of hereditary total depravity, in a manner perfectly accordant with their own views respecting human nature.

THE CHRISTIAN EXAMINER, FOR MARCH 1831.

We were glad to welcome the first number of the Examiner under a new arrangement on the first day of the month. We take this as a pledge of the punctuality with which it will hereafter be issued. There is no periodical among us expected with more eagerness at the time of its publication, and we trust the publie wish on this point will not be disappointed.

The present number fully sustains the high character for talent and liberality which the work has gained.

The first article is on Moral Education. It clearly and beautifully sets forth the purposes of instruction, as the "education of a man, the education which makes a man feel himself one; an accountable creature of God; a free and a noble spirit; discerning the difference between the holy and profane, the unclean and the clean, and renouncing the evil and embracing the good, for his own sake, for society's sake, and for God's sake."

The second article is on Prison Discipline. It gives a high tribute of praise,—and one perfectly just in our opinion,—to the labors of the indefatigable Secretary of the Prison Discipline Society, in correcting evils, introducing reforms, and enlightening public sentiment, with regard to the treatment of prisoners, and the management of penitentiaries. The idea, that the hope of rescuing criminals from degradation and vice is visionary, is discussed, and shown to be an error. The importance and practicability of making the reformation of prisoners the primary aim of punishment, is deduced and enforced by many arguments, which it would be difficult to refute. And suggestions are offered which if embraced and fully acted upon, would convert any prison house in our land into a school of improvement.

The third article is on Mr Greenwood's collection of Psalms and Hymns, which is spoken of in terms of deserved commendation.

The fourth article is on the meaning of the principal Greek word relating to future punishment. The subject is discussed with great candor and sufficient learning. It is an amicable contest between the writer and Prof. Stuart of Andover, on a point of philosophy, intimately connected with the doctrines of religion; and whatever may be the final result as to the question at issue, such friendly discussions cannot fail of being useful.

The fifth article is on the works of Robert Hall. It presents an accurate and discriminating view of his character as a writer, on theological and political subjects. The fine abilities of Mr Hall are spoken of with the reverence due to great genius, sanctified by piety; and at the same time, the faults of temper and spirit into which he was betrayed, by his zeal against doctrines different from his own, are commented upon with justice, unmingled with severity. The article is accompanied with several interesting extracts from Mr Hall's writings.

The sixth article is on the letters of Prof. Stuart and Mr Whitman on Religious Liberty. It exhibits a temperate and sound view of the subject of controversy, which has deeply interested our religious community. The singularly vague and ill-defined conceptions of Prof. Stuart, respecting religious liberty, which must have appeared to every intelligent reader of his unfortunate letter to Dr Channing, are pointed out and illustrated still further by some sufficiently striking extracts from his Election Sermon. The fallacy of Prof. Stuart's principles of liberty is shown with great clearness, and the true grounds stated in a manner which must throw much light on the subject, to the minds of those, who have reflected but little upon it. We will not attempt to state the impression that is left on our minds of the character of Prof. Stuart's letter, after the analysis which the Reviewer gives of its principles, reasoning, and professional statements of facts; but we hope no one, who has ever read it, will fail of reperusing it, together with the commentary of the Examiner, and then let him judge for himself.

The last article is on the Theological School in Harvard University. It gives a succinct history of its origin, progress, and present situation, and shows how utterly unfounded are the outcries which have recently been raised, with such industrious pertinacity, respecting a union of Church and State, in that Institution.

Commonwealth of Massachusetts.

BY HIS EXCELLENCY

LEVI LINCOLN,

Governor of the Commonwealth of Massachusetts.

A PROCLAMATION

FOR A DAY OF PUBLIC FASTING HUMILIATION, AND PRAYER.

With the advice and consent of the Executive Council, I appoint THURSDAY, THE SEVENTH OF APRIL next, to be observed as a day of FASTING and PRAYER, throughout this Commonwealth.—And I invite the People of every Religious Denomination, publicly and unitedly, to consecrate the occasion to the homage and worship of Almighty God; and by penitence for Sin, and supplication for Mercy, through faith in the Mission and Ministry of their Blessed Saviour Jesus Christ, to seek the Divine Forgiveness and Favor.

May we, on this day, give to the past a faithful review, and to our obligations and duties in the future, serious meditation. Instructed in our individual responsibilities and immortal destiny, may we, by faithful self-examination, be made sensible of our defects and transgressions, and by the solemn offices of humble and contrite acknowledgment in which we engage, be brought to personal repentance and amendment. May God grant, that this shall be a day of HUMILIATION, also, for the Sins of our Land—That we may lament the vices and crimes which reproach the Community;—that all measures of public wrong, injustice, and oppression, may be arrested, the unhallowed passions and lawless ambition of men may be rebuked, the strife of selfishness and party violence may cease, and the pure influences of knowledge and virtue, the love of order, of civil and religious liberty, and of Country, may universally prevail.

And more especially impressed, at the opening season of the year, with a sense of dependence upon the Bounties of Divine Providence, may our Prayer to God be, that He would bless the Seed time, and make fruitful the Harvest, and preserve the Health of the People—That He, who rules the Nations, would protect and prosper our beloved Country in all its important interests and relations;—that the Councils and Administration of the General and State Governments may be directed by wisdom and patriotism;—that our Union may be inviolable; the equal rights and privileges of the Citizens respected, and the Institutions which have preserved us Free, and made us a Happy People, may continue to be our enjoyment, and the unimpaired inheritance of Posterity.

And may our Sympathies for the oppressed of all Nations mingle with our Devotions and ascend in aspirations to the Throne of Grace for the deliverance of the Enslaved, and the diffusion of the blessings of Civil and Religious Liberty, order, and good Government among every People.

Given at the Council Chamber, in Boston, this first day of March, in the year of our Lord one thousand eight hundred and thirtyone, and the fiftyfifth of the Independence of the United States of America.

LEVI LINCOLN.

By His Excellency the Governor, with the advice and consent of the Council.

EDWARD D. BANGS, Secretary.

God save the Commonwealth of Massachusetts!

SUMMARY.

MASSACHUSETTS LEGISLATURE.

On Friday, Feb. 25th, in the Senate. A bill was reported to incorporate the Fair Haven Insurance Company. The petition of the Merchants Bank in N. Bedford, was committed. A bill was reported to establish the Boston and Lowell Rail Road Corporation. The message from the Governor, relative to ministerial and school lands in Maine, was committed.

In the House of Representatives. A message was received from the Governor accompanied by a communication from the Governor of Maine, respecting the legislation by that government over ministerial and school lands within its territorial jurisdiction. The message and documents were referred to a committee. The bill more effectually to protect the sepulchres of the dead, and to legalize the study of anatomy in certain cases, passed to be enacted. A bill was reported providing further relief for bona fide creditors and debtors.

On Saturday, in the Senate. The Committee on the Judiciary were instructed to consider what provisions are by law required to obtain the decision of the people on the amendment of the Constitution, as adopted by the Legislature. Bills passed to be enacted. To apportion and assess a tax of $75,000; more effectually to protect the sepulchers of the dead. Bills passed to be engrossed,—To incorporate the Fair Haven Insurance Company,—to establish the Boston and Lowell Rail Road Corporation,—to incorporate the Lyceum Hall in Charlestown. Resolves passed in favor of Winchendon; of Petersham; of the Mass. Agricultural Society, and of Warden of the State Prison.

In the House of Representatives. The bill to continue the Banking Associations therein named and for other purposes, passed to be engrossed in concurrence. The Judiciary Committee were instructed to inquire if any and what alterations are necessary in the law passed May 4th, 1829, regulating the deseent and distribution of intestate estates. The Committee reported on the petition of the Grand Lodge of Massachusetts, granting leave to bring in a bill. The bill respecting Constables Bonds passed to be engrossed as amended. A bill was reported in addition to the acts concerning the sale of real estate by Executors, Administrators, and Guardians. The bill in addition to the acts regulating the office of Sheriff, passed to be engrossed.

On Monday, Feb. 28th, in the Senate. The bill to continue the Banking Corporations therein named, passed to be enacted. A bill was reported to change the name of the town of Natick. A bill was reported to give criminal jurisdiction, except in certain cases, to the Court of C. Pleas. A bill was reported respecting arrests and imprisonment for debt and the attachment of personal property. The bill in addition to the act establishing salaries for Judges and Registers of Probate, passed to be engrossed in concurrence.

On Tuesday, in the Senate. A bill to continue the Corporation of the Union Bank, passed to be engrossed. The bill for procuring copies of papers from G. Britain relative to the history, &c, of this Commonwealth, was rejected.

In the House of Representatives. Bills in further addition to an act imposing a duty on sales at auction, and in addition to an act authorizing a highway over Goose Cove in Gloucester, passed to be enacted. Sundry petitions and remonstrances were presented. A bill was reported to repeal certain parts of an act, for the due regulation of Licensed Houses.

On Wednesday, in the Senate. A petition of H. G. Otis, and al. was presented to be incorporated for the purpose of constructing a Rail Road from Boston to Worcester, with a provision that the State take one third of the stock, committed, and in the House concurred. Bills passed to be engrossed—relating to Constables, additional to an act describing the powers and duties of Coroners. A resolve passed for submitting the proposed amendment of the Constitution to the people. Bills to incorporate the Boston Hemp Company—respecting Massachusetts claim for Militia services—and to prevent fraud in the transfer of personal property, were reported.

In the House of Representatives. Resolves for supplying the several towns with sets of the Massachusetts Reports—granting taxes for the several counties—in favor of Trustees of the charity of Edward Hopkins—and on several private petitions, were passed. Bills passed to be enacted—to incorporate the proprietors of the Female Seminary in Springfield, and the Boxford Academy. A resolve was passed, providing for the survey of unincorporated lands.

On Thursday, in the Senate. Bills passed to be engrossed—To increase the capital of Taunton Bank—to reduce that of Fall River—to incorporate the proprietors of the Female Seminary in Springfield—the Boxford Academy—the American Institute—to prevent the destruction of birds. Bills passed to be enacted—to incorporate the Lyceum Hall in Charlestown—the new Baptist meeting house in Woburn. The report of the Committee on petition of Trustees of Amherst College was accepted. The Militia Bill was committed with instructions.

In the House of Representatives. Sundry remonstrances were presented against the petition of the Grand Lodge. The bill to ascertain the rateable estate within this Commonwealth, was reported with an amendment.

LATEST FROM EUROPE.

London papers to January 25th have been received. We give the following items as furnished by the Boston Daily Advertiser from these papers, and from those by a preceding arrival.

In the States General of the Netherlands at the Hague the 20th, the Minister of Foreign Affairs, by command of the French King, communicated the history of the conferences of the Plenipotentiaries of the Five great Powers on the affairs at Belgium. The King appears to have been quite dissatisfied with some of the decisions of the Allied Powers, but expressed his determination to submit to them.—He consented to the opening of the Scheldt, in order to save Holland from greater evils, "being convinced that the blame ought rather to fall upon the strong who employs his strength to oppress the weak, than on the weak who obeys."

The Belgian Congress had not settled the question of the sovereignty. Warm discussions had taken place, and after an attempt to come to the question on the 19th and 20th, it had been deferred to the 28th. Great exertions were used in Belgium in favour of the Prince of Orange, and his proclamation was industriously distributed. Previous to the postponement of the question of the choice of a sovereign, a motion to send commissioners on the subject to London was rejected by a vote of 89 to 72. A motion to send commissioners to Paris was carried by a vote of 80 to 75. The Duke of Leightenburg appears to be the most prominent candidate.

Lafitte, the French Minister, has published a circular, announcing his complete retirement from any share, or further connexion with, the great banking house at the head of which he has stood for so long a period. Its affairs will in future be under the management of his nephew, M. Ferrere Lafitte. The well known M. Aguado, banker to the Spanish Court, becomes a partner in the house, *en commandite*—that is, with a limited responsibility to the amount of 2,000,000 francs, or £80,000 sterling. The capital of the house will of course be considerably smaller than during the period of its great commercial celebrity.

Some disturbances had taken place at Paris and Lyons, which were soon quelled. A conspiracy had been discovered at Lyons, and the ringleaders arrested.

The Polish Diet have issued a Manifesto, in which they set forth, in strong colours, a long list of grievances.—There is no authentic account of the commencement of hostilities. It was said that the Russian army was on its march towards Poland, to the number of 150,000 men.

The king of Russia was expected to arrive at Wilna on the 17th of January. Accounts from the Russian capital to the 9th Jan. state that the cholera morbus had broken out in that city.

The people of Basle, in Switzerland, have fallen into a violent contest—the city of Basle being divided against the country part of the canton, on the proportion of representation which should be enjoyed by each in the Grand Council. The peasantry were in arms, and an attack upon the city was expected. The citizens had made preparations for defence, and the streets were unpaved, and barricaded.

There are renewed rumours of the sickness and death of Don Miguel, of Portugal.—*Daily Adv.*

The North Eastern Boundary. We learn from the London Morning Herald of Jan. 19 and 20, that the King of the Netherlands has decided, on the question submitted to his determination by the British and United States Governments, that the boundary line shall run due north from the St Croix until it strikes the river St Johns, thence along the St Johns to the St Francis, and thence strike off along a tract without any natural marks of highlands or rivers, to the foot of the ridge bounding the St Lawrence. By this decision the territory in dispute is divided, and the greater, and probably much the most valuable portion, is given to the United States, but the nothern portion, containing the whole valley of the Madawaska river and Timisconia lake, and the country through which the line of communication between New Brunswick and Lower Canada passes, is given to Great Britian. The settlements on the Madawaska of course go to the colonies, and those on the south side of the St Johns, to the United States. The principle on which this decision is made is not explained. It probably proceeded from a desire to satisfy both parties, by giving to each so much of the contested territory as is of most importance to it.

This decision gives to the United Staies two thirds or three quarters of the disputed territory. The Herald says "it will transfer from Great Britian to the Americans at least six millions of acres. Of this vast extent of country nearly 4700 acres belong to the county of Hertford, and upwards of a million to the county of Devon, two of the nearest counties to the city of Quebec, the capital of the Canadas. It is also calculated that the United States boundary will be brought within about 13 miles of the river St Lawrence for the distance of 60 miles, [this is a mistake,] and that about 100 miles of the river St John, along the banks of which runs the old and direct communication and mail route between Quebec, and New Brunswick, Halifax and Nova Scotia, will be given as the United States boundary."

LIVERPOOL, Jan. 21.—*Arrest of Mr O'Connell, Mr Steele, Mr Barrett, Mr John Reynolds and Mr Lawless, on a charge of conspiring to evade the Proclamation Act.* On Tuesday morning, the house of Mr O'Connell, in Merrion square, Dublin, was visited by Mr Farrell, Chief Constable, and peace officer Irwin, who, upon being admitted to that gentleman's presence, stated that they had a warrant against him, issued from the Head Office, on a charge of conspiracy to evade the proclamations recently promulgated by the Lord Lieutenant. After a long conversation, which we have not space to notice Mr O'Connell entered into the requisite securities, himself in £1000 and two sureties in £500 each. Mr Barrett, Mr Steele, Mr Reynolds, and Mr Lawless were all served with the same processes, and all gave bail.

According to the latest accounts from the frontiers of Russia, the army destined to act against Poland will consist of 145,000 men of infantry, 18,000 cavalry and 600 pieces of artillery, and a strong reserve will be organized to follow the main army.

The Edinburgh papers announce the death of the venerable Hervey McKenzie, author of the "Man of Feeling," &c. in his 86th year.

Important Ecclesiastical Movements.—Letters from Paris received by the last French Packet, state the important fact, that a very extensive defection had taken place in the Catholic church of France. It is said that a Gallic Church is to be established, independent of Rome, and renouncing the authority of the Pope:—that the organization will take place immediately, and include some thousands of priests.—*N. Y. Jour. of Com.*

A gentleman in this city has politely favored us with the following extract of a letter dated Paris, 18th January, 1831.

"There is about taking place a great schism in the Catholic Church of France. I have been endeavoring to obtain accurate information respecting it, to communicate to my friends in America, but have not been able to for this packet. The Rev. Mr. Wilkes remarked to me that it was likely to be one of the most important events to the Christian world that has taken place since the Reformation. It is said 3000 Priests in France are about abjuring Popery by a simultaneous act." *N. Y. Evang.*

Election of Pope.—Private letters received from Rome on Friday say, that on the last scrutiny the whole of the votes, except one, were in favour of the elevation of Cardinal Weld to the Papal chair. *London World.*

Smyrna. Omer Lutfi Effendi, Governor of Smyrna, on the 18th of November gave a splendid dinner at his palace, on the occasion of the marriage of his son, to which he invited the consuls of the Christian powers, the commanders of the ships of war in the harbor, and a number of merchants of foreign nations residing at Smyrna.

The Porte has issued an order addressed to the judges, governors, &c. of all the towns and villages of Natolia and Asia Minor, directing that all Christians held in slavery shall be set at liberty, and furnished with money to enable them to return to their respective countries.

Greek Antiquities. The Bengal Hurkaru, states that letters have been received in Calcutta, mentioning a remarkable discovery of Greek Antiquities in the Punjab. The Chevalier Ventura, formerly a distinguished officer in the French army was encamped in April last near Manicyala, where there are the ruins of a large city. The place is 72 miles east of the Indus. Gen. Ventura made an opening into a remarkable stone cupola, and on digging three feet, he found six medals; and afterwards the workmen came to a chamber of hewn stone 12 feet square. The excavation was continued to the depth of 36 feet, and another opening was afterwards made in the north side of the cupola. The excavations were continued until the setting in of the rains, and more than 80 medals were found, consisting of copper, gold, and silver; rings and boxes containing liquids. The place where they were found is supposed to have been the site of some of the cities founded by Alexander or Seleucus, in the dominions of Taxiles.

India Rubber. This valuable product, first made known by La Condamine, in 1736, is the juice of several species of trees growing in South America. It flows from the trees as a milky fluid, which soon hardens upon exposure to the air. Various attempts have been made to transport it to Europe in its fluid state without success. Its application to the arts is various but until recently no advantage has been taken of one of its most remarkable properties, its elasticity. Two ingenious chemists of Paris, Messrs. Ratier and Guibal, by an entirely new solvent and a very delicate process, have succeeded *in spinning it into threads of various sizes.* This is subsequently woven into suspenders, garters, surgical bandages for ruptures, fractured or dislocated limbs, &c.

QTARTERLY CHARITY LECTURE.

The Quarterly Charity Lecture will be preached tomorrow evening at the Old South Church, in consequence of which the usual Sunday Evening Lecture will be omitted.

☞ The editor of the Liberator will deliver an Address by request, at Julien Hall, on Sabbath evening next at 7 o'clock. Subject—*The American Colonization Society.*

To Correspondents. Several communications are on hand which will receive attention.

MARRIAGES.

In this city, Mr. Thomas C. Dyer to Miss Belinda Hoit of Chester, N. H.; Mr. Archibald Harwood to Mrs. Hannah Fay; Mr. Nahum Jones, formerly of Warwick, Ms. to Miss Mary Murch, formerly of Biddeford, Me.; Mr. Sumner Cummings to Miss Harriet Sciggins; Mr. Uriah Higgins to Mrs. Mehitable Kirk.

On Monday morning, by Rev. Mr Young, Mr Joseph Dorr, jr, to Miss Eliza E. Bellows, daughter of John Bellows, Esq. all of this city.

In Charlestown, Mr. Jonathan Brown to Miss Eliza Mirick.

In Walpole, by Rev. Mr Storer, Mr John Day to Miss Susan Thurston, of Franklin.

In Sherburne, Mr. George B. Hooker to Miss Hannah Kimball.

In Bolton, Mr. Philo Clapp, of Deerfield, to Miss Flora Wetherbee.

In Northampton, Mr. Solomon L. Payne to Miss Martha Sage.

DEATHS.

In this city, Miss Mary Ann Glover, 31, grand daughter of the late John Brazer, Esq.; Mr. William Randall, formerly of Salem, in the 21st year of his age.

In Dorchester, Miss Francis Wentworth Morton, daughter of Hon. Perez Morton.

In Salem, Mrs. Elizabeth Burroughs, 73.

In Lynn, Mr. Wm. E. Ramsdell, 34; Mr. Benj. Hodge Newhall, 26.—In Taunton, Mr. Enoch Hunt, 74.—In Scituate, Mr. Gad Leavitt, 63.—In Granby, Mr. Reuben Moody, 91.

Died in Holliston, Ms. Feb. 19, 1831, Mr. Timothy Rockwood, aged 76.

Died in Holliston, Dec. 24, 1830, Widow Sarah Fisk, aged 96.—Jan. 98. 1831, Widow Catherine Messenger, aged 94.—Feb. 1. Mrs. Polly Morse, aged 52.—Feb. 11. Widow Elizabeth Lovering, aged 84.

In Keene, Miss Mary Furness, 79; Mrs. Phila Knights, wife of Mr. Broughton Knights, 30.

In Fitchburg, Ms. 19th inst., Maria, wife of Augustus H. Searle, 27, youngest sister of Rev. Asa Thurston, Missionary to the Sandwich Islands.

In Middleborough, Dea. Elijah Eaton, 90; a soldier in the Old French war.

At Becket, Me. on Tuesday, the 22d Feb., George Conant, Esq. 68.

In Meredith, N. H. Mr. Joshua S. Mead, 27.

In Rutland, Vt. Maj. John Ruggles, 55.

A. U. A. TRACT—No. 45.—*(First Series.)* "An Essay on the Understanding of St Paul's Epistles. By John Locke," pp. 24, being Tract No. 45 of the First Series of the American Unitarian Association, just published at the Depository, 141 Washington Street. GRAY & BOWEN.
March 5.

LARDNER'S WORKS. LANGDON COFFIN No. 131 Cornhill, Boston, proposes to publish by subscription the Works of *Nathaniel Lardner, D. D.* with a Life by Dr Kippis, from the last London edition, in ten volumes octavo. 6w. March 5.

THE TIMES OF THE SAVIOUR. In Press and will shortly be published by L. C. BOWLES, "*The Times of the Saviour*" By HARRIET MARTINEAU. Reprinted from the London edition, with a Notice by the American Editor.
☞ This is the work noticed in the Unitarian Advocate for March, under the title of "Traditions of Palestine." March 5.

LIBERAL PREACHER, *for March*—Just published by L. C. BOWLES, 124 Washington-Street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for March, 1831.—Conducted by an Association of Clergymen. New Series, Vol. I. No. 3. Containing a Sermon by Rev. FRANCIS PARKMAN, of Boston, Mass.—"*On Prejudice;*" from John i. 46: and another by Rev. N. L. FROTHINGHAM, of Boston, Mass. "*On Signs in the Sun;*" from Luke xxi. 25. March 5.

BOSTON, BOLTON, LANCASTER & STERLING ACCOMMODATION STAGE.

THE public is respectfully informed that FIELD & HOLMAN'S Accommodation Stage will in future leave Wildes' General Stage Office, No. 11 Elm Street, Boston, Tuesday, Thursday and Saturday, at 7 o'clock, A. M. and arrive in Sterling at 2 P. M. Leaves Sterling at 7 A. M. and arrives in Boston at 2 P. M.

The *Boston, Lancaster, Greenfield* and *Albany Mail Stage* leaves No. 11 Elm Street, Boston, the same mornings, at 2 A. M. and arrives in Albany the second day.

The *Boston, Fitchburg, Keene*, and *Burlington Mail Stage* leaves Boston, Monday, Wednesday and Friday, at 4 o'clock, A. M. and arrives in Keene at 7 P. M. Leaves Keene, Tuesday, Thursday and Saturday, at 4 A. M. and arrives in Boston at 7 P. M.
FIELD, HOLMAN & Co. *Proprietors.*
E. ESTABROOKS, *Agent, Boston, Mass.*

THE CHRISTIAN EXAMINER *and* GENERAL REVIEW—*New Series*, No. XIII, *for March*, 1831.—Just published by GRAY & BOWEN, corner of Washington and School Streets.

CONTENTS.

Art. 1. Moral Education.—1. The Library of Education. Edited by William Russell. Vol. 1. Containing "Some Thoughts concerning Education, by John Locke," and "A Treatise on Education, by John Milton." 2. Account of the Edinburgh Sessional School, and the other Parochial Institutions for Education, established in that City in the Year 1812; with Strictures on Education in general. By John Wood, Esq.

Art. II. Prison Discipline.—1. Reports of the Board of Managers of the Prison Discipline Society.—2. Fifth Annual Report of the Board of Managers of the Prison Discipline Society.

Art. III. Collection of Psalms and Hymns.—A collection of Psalms and Hymns for Christian Worship.

Art. IV. Meaning of Aion.—Professor Stuart's Appendix to his Exegetical Essays on several Words relating to Future Punishment.

Art. V. Works of the Rev. Robert Hall.—The Works of the Rev. Robert Hall, A. M. Minister of Broadmead Chapel, Bristol, England. First complete edition; with a brief Memoir of the Author.

Art. VI. Stuart and Whitman.—1. A letter to William E. Channing, D. D. on the subject of Religious Liberty. By Moses Stuart, Professor of Sacred Literature in the Theological Seminary, Andover. 2. Two Letters to the Reverend Moses Stuart, on the subject of Religious Liberty. By Bernard Whitman.

Art. VII. Thelogical School in Harvard University.—Dr Codman's Speech in the Board of Overseers of Harvard College, February 3, 1831. March 5.

DISTRICT OF MASSACHUSETTS, *to wit.* *District Clerk's Office.*

BE it remembered, That on the seventh day of January, A. D. 1831, in the fifty-fifth year of the Independence of the United States of America, WILLIAM SULLIVAN and GEORGE B. EMERSON of the said District have deposited in this Office the Title of a Book the Right whereof they claim as Proprietors in the words following, *to wit:*

"The Political Class Book; intended to instruct the Higher Classes in Schools in the Origin, Nature, and Use of Political Power. 'Government is instituted for the common good; for the protection, safety, prosperity, and happiness of the people;—and not for the profit, honor, or private interest of any one man, family, or class of men.'—*Mass. Bill of Rights.* 'Innorantia legum neminem excusat; omnes enim præsumuntur eas nosse, quibus omnes consentiunt.' By William Sullivan, Counsellor at Law.—With an Appendix upon Studies for Practical Men; with Notices of Books suited to their Use. By George B. Emerson. New Edition, with Amendments and Additions."

In conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned:" and also to an Act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS, *Clerk of the District of Massachusetts.*
March 5. 4t.

ATHENEUM. S. COLMAN Bookseller and General Agent, Portland, Me., publishes on the first and third Saturday of every month "The Atheneum;" devoted to Literature, Book and general Advertising. Price, one dollar a year. March 5.

UNITARIAN ADVOCATE.—This day published, by LEONARD C. BOWLES, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen.* Vol. III.—No. 3.—(New Series.) For March, 1831.

CONTENTS.

A Christian Church—its nature and Constitution, its members and their qualifications, its officers and their powers, its discipline and its privileges; Original Poetry—'While I was musing the fire burned'; On the rights of Reason and of Faith; Regeneration explained, and some objections to the popular views of it stated; Jewish and Christian religion; Recollections and remarks of an aged Clergyman, now living, respecting the changes that have taken place in religious opinions, and in the character of preaching, in New England, for the last fifty years; Unitarianism in remote parts of our country; traditions of Palestine; Correction of mistatements respecting the Theological School at Cambridge, and the late proceedings of the Overseers of Harvard University. March 5.

FREEMAN HUNT proposes publishing by subscription, for the author, *Lectures and Sermons*, in two volume, by HENRY C. KNIGHT, late Rector of Prince George's, and St Bartholomew's Parishes, in Montgomery County, Maryland.

CONTENTS OF VOL. I.

History of the Bible; Proofs of Christianity; Ecclesiastical History; Summary of the Scriptures; Analysis of Theology; The Visible Church; On Prescript Prayer; Nature of Sermons; On Baptism; The Lord's Supper; The Nativity; Pity the Poor; King Solomon; The Seven Reproofs; Story of Haman; The Two Gods; Micah and his Idols; Advice to Young Men; The Lowing of the Oxen; The Marks of a Christian; The Message; Miracles of our Lord.

CONTENTS OF VOL. II.

The Mountain Sermon; Nature of Repentance; Triumphs of Faith; Story of Ruth; Value of the Soul; Voice from the Dead; The Prodigal Son; The New Birth; The Great Question; The Holy Angels; The Fallen Angels; Story of Jonah; The Antediluvian Heads; St Jude's Epistle; The Millennium; Lots in Life; Naboth's Vineyard; The Goodness of God: Ressurrection of the Body; Counsel to Children; Shortness of Time; The Last Judgment; The Ten Commandments; Belief and Unbelief; The Happiness of Heaven. 3t. Feb. 26.

WHITMAN'S LETTERS To Prof. Stuart, on Christian Liberty, may be obtained at this office. Feb. 26.

WHITMAN'S LETTERS, SECOND EDITION. This day published, by GRAY & BOWEN, No. 114 Washington Street, "Two Letters to the Rev. Moses Stuart, on the subject of Religious Liberty, occasioned by his Letter to the Rev. William E. Channing." By Bernard Whitman. Feb. 26.

STUDIES AND STORIES. Just published by CARTER, HENDEE, & BABCOCK, corner of Washington and School Streets, "Studies and Stories, by Mary Lovechild." 3t Feb. 12.

HISTORY OF SHERBURNE.—For sale at this office a few copies of the History of Sherburne. Feb. 26.

VALUABLE BOOKS for sale by HILLIARD & BROWN, Booksellers to the University, Cambridge:—
Robert Stephen's Hebrew Bible, 6v. 24mo. fine paper.
Buckland's Reliquiæ Diluvianæ, 4to.
Lardner's complete works, 5 v. 4to.
Butler's Horæ Biblicæ.
Graves on the Pentateuch.
Bacon's complete works, 10 v. 8vo.
Doddridge's Miscellaneous works, 8vo.
" Expositor, 6 v. 8vo.
" " 1 v. 8vo.
Twining's Aristotle, 2 v. 8vo.
Jebb's complete works, 3 v. 8vo.
Bishop Berkley's do. " "
" Butler's do. 2 v. 8vo.
" " " " 12mo.
" Burnet's History of the Reformation, 3 v. 12mo
Jan. 29. 4tis.

SELECTED POETRY.

THE DEATH OF MOSES.

BY JOHN SIDNEY TAYLOR, A. M.

On Nebo's hill the Patriarch stood,
Who led the Pilgrim bands
Of Israel through the foaming waves,
And o'er the desert sands.

How beauteous is the scene, that spreads
Before him far and wide,
Beyond the far and fated bourne
Of Jordan's glorious tide.

Stretched forth in varied loveliness,
The land of promise smiled
Like Eden in its wond'rous bloom,
Magnificent and wild!

He looked on Gilead's pleasant land,
A land of fruit and flowers,
And verdure of the softest green,
That drinks the summer showers.

He saw fair Ephraim's fertile fields
Laugh with their golden store,
And far beyond the deep blue wave
Bathed Judah's lovely shore.

The southern landscape led his glance
O'er plains and valleys wide,
And hills with spreading cedars crowned,
And cities in their pride.

There Zoar's walls are dimly seen,
And Jericho's far towers
Gleam through the morning's purple mist,
Among their palmy bowers.

Is it the sun! the morning sun!
That shines so full and bright,
Pouring on Nebo's lonely hill
A flood of living light?

No—dim and earthly is the glow
Of morning's loveliest ray,
And dull the cloudless beams of noon,
To that celestial day.

Is it an angel's voice that breathes
Divine enchantment there,
As floating on his viewless wings
He charms the balmy air!

No—'tis a greater, holier power,
That makes the scene rejoice;
Thy glory, God! is in that light,
Thy spirit in that voice!

The Patriarch hears, and slowly bends,
Adoring His high will,
Who spoke in lightnings from the clouds
Of Sinai's awful hill.

Now flash his eyes with brighter fires,
E'er yet their light depart:
And thus the voice of prophecy
Speaks to his trembling heart—

'The land which I have sworn to bless
To Abraham's chosen race
Thine eyes behold—but not for thee
That earthly resting place.'

With soul of faith, the Patriarch heard
The awful words, and lay
A time entranced, until that voice
In music died away.

Then raised his head, one look he gave
Towards Jordan's calmy shore—
Fixed was that look, and glazed that eye,
Which turned to earth no more.

A beauteous glow was on his face—
Death flung not there its gloom;
On Nebo's hill the Patriarch found
His glory and his doom.

He sleeps on Moab's silent vale,
Beneath the dewy sod,
Without a stone to mark his grave,
Who led the hosts of God.

Let marble o'er earth's conquerors rise,
And mock the mouldering grave;
His monument is that blest book,
Which opens but to save!

[From the Christian Index.]

SICKNESS.

There is an hour when the thoughtful eye
No beauty sees in the glowing sky;
When the painted fold of a morning cloud,
In its orient richness wavering proud,
Seems nought but a stain on the fields on high
As it hurries along on the south wind's sigh,
When the pure blue home where its tissues move
Hath no smile for the bosom—no tint of love.

There is an hour when the scented gale,
As it chants to the rose and the lily pale,
As it steals their breath to perfume its wing,
No dreams of joy to the soul may bring!
When the birds whose song is with fragrance blent
As they fan the ethereal element,
Possess no music to win the ear
While they play in the infinite atmosphere!

It is an hour when the heart is bow'd—
When *sickness* gathers its heavy cloud,
Which sinks on the bosom, and shrouds the brain;
'Tis a cloud whence the spirit can drink no rain!
There is but one smile can its spirit illume—
'Tis a light which can scatter the darkest gloom.
O'er the earth and sky it is pour'd abroad—
'Tis the glow of heaven—the smile of God!

LITERARY CURIOSITY.

The following is the epitaph on the monument of the celebrated missionary, Schwartz, in Tangore. It was written, as we are told, in the life of Heber, by a Gentoo Prince.

"Firm wast thou, humble and wise,
Honest, pure, free from disguise;
Father of orphans, the widow's support,
Comfort in sorrow of every sort;
To the benighted, dispenser of light,
Doing and pointing to that which is right;
Blessing to princes, to people, and me;
May I, my father, be worthy of thee,
Wishes and prayeth thy Sarabogee."

MISCELLANEOUS.

[For the Christian Register.]

ANNUAL TEMPERATURE.

The following series of observations had their origin in the curiosity of an indvidual. The place of observation was Medfield, Mass. 18 miles S. W. of the State House in Boston. The Thermometer used was on Fahrenheit's scale, situated on a high plain, in a bleak place, in the open air, on the north side of the house, and always in the shade. The observations were made three times a day, at sunrise, and in the afternoon at 2 and at 9 o'clock. These series commenced 1st January, 1821, and ended 31st December, 1830, including the period of the last *ten* years. The following will exhibit the *average* result, on each month, for the last ten years, in degrees and decimal parts.

January,	23	93	July,	69	17
February,	26	50	August,	67	92
March,	33	98	September,	59	10
April,	43	86	October,	48	85
May,	54	44	November,	38	51
June,	64	58	December,	31	12

The sum of these degrees, divided by the number of the months, will give 46 83 for the degrees of the Annual Temperature of this section of Massachusetts, in the open country. A more sheltered situation, or a city, where the reflection from streets and buildings is great, would give a higher temperature; perhaps, reaching 50 degrees, as stated, by writers of geography and observers of thermometers, to be the Annual Temperature of Massachusetts. The greatest degree of *cold*, in the last ten years, was, at sunrise, 1st February, 1826, the mercury descending to 18 degrees below zero; and the greatest degree of *heat* was in the afternoon of 11th July, 1825, at 2 o'clock, the regular time of observation, though afterwards it rose to nearly 99 degrees.

The same mode and times of observation in each day, continued for 5 years, from 1803 to 1808, at Burlington College, indicated the Annual Temperature of Vermont to be 43 1-3 degrees; and this corresponds generally there with the temperature of water in wells of from 20 to 30 feet deep.

In the last ten years here, there were, on an average, in a year, 219 *fair* days and 146 *cloudy* ones. Rain fell, more or less, on 57 days; and snow about 3 feet, on a level, estimated when newly fallen and light. The prevailing winds were in the direction of North 23 days, N. W. 107, W. 35, S. W. 81, S. 15, S. E. 14, E. 15, and N. E. 75. In late years, the North East winds have been increasing in frequency. The North East storms, it is well ascertained, do begin at the South West, nearly 24 hours sooner at New York city than at Boston. The Autumn has become more mild and its delightful weather prolonged; while Spring is more rough and backward. It appears that January is the coldest, and July the hottest month in the year. Aurora Borealis, or the Northern Light, has been increasing as well in frequency as in splendor. There have been several Coronæ Boreales, of which the one on 28th August, 1827, was the most perfect in form and the most splendid in appearance, ascending red from the North, advancing in the shape of a rainbow towards the South, casting an illuminated arch over the heavens from East to West, in which the meteoric matter was visibly moving, in great agitation.

It would be tedious to readers to have noticed the foggy days, the number of showers accompanied with thunder and lightning, the departure and return of migrating birds, the times when different trees blossom and when the several fruits arrive at maturity, as well as various other particulars, which indicate the temperature of climate.

It may, however, be interesting to remark the progress of vegetation in the United States, as it advances from South to North. We will select, for example, the *Peach* tree, which blossoms at

Fort Clairborne, Alb. lat.	31 50	March 4.
Charleston, S. C.	32 44	" 6 to 12.
Richmond, Va.	37 40	" 23 to April 6.
Lexington, Ky.	38 06	April 6 to 15.
Baltimore, Md.	39 21	" 9.
Philadelphia, Pa.	39 56	" 15.
New York, N. Y.	40 42	" 21.
Boston, Mass.	42 23	" 25 to May.
Albany, N. Y.	42 39	May 9.
Brunswick, Me.	43 53	" 16.

The months of January and February of 1831 have been very inclement. But those, who are old enough to remember the severe Winter of 1779–1780, will be likely to admit, that the storms of the present one have not been so tremendous as of that, nor the snows so deep, nor the cold so intense.

Of late years, the solar system has been visited, several times, by inconsiderable comets. Ignorance and superstitious fears have fancied their supposed excessive heat would render them dangerous, on their return from the sun, as they might pass by the orbit of the earth. In this severe season, we might not have been incommoded, had the present comet been a little liberal of its superabundant heat to its neighbor earth; or, at least, had satisfied us, if it exerted any influence over us, it was not a *freezing* one. The Creator has boundless space to work in; and his wisdom is at no loss, in what order to arrange the whole system of nature, so that there should be no collision of parts, that should defeat his kind and blessed purposes.

In a winter so terrific and dismaying as the present, it may be a most unfavorable time to say anything concerning the *melioration* of the climate and the seasons. Yet whoever has passed through half a century only will be apt to allow, from experience, that our winters and the seasons have, generally speaking, become much more mild. Only 40 years ago, a January thaw was unknown in Vermont; now, it is a common event. There is, now, nothing in Arabia and Palestine, which might justify the expressions to be found in the books of Job and the Psalms concerning the frightful cold in the days of their writers.

The chief object of this communication is this,—to induce others, who have it in their power to do more and better, who possess a course of observations on the Thermometer or other instruments, who notice the seasons of the passing years and the phenomena of nature, to place such observations on record, for the gratification of the inquisitive and for the information of posterity, to whom the past will be full of immense interest.

TESTIS TEMPORUM.

February 16, 1830.

The Quarterly Register of the American Education Society contains the following account of the different religious denominations in Great Britain.

ENGLAND.

Church of England.—The King is considered the supreme head on earth of the Church of England. The Archbishop of Canterbury, is styled the Primate of all England, and takes precedence of all persons, except the royal family. The Archbishop of York is styled the Primate of England, and his province includes the four Bishoprics of Durham, Carlisle, Chester, and Sodor and Mann; all the rest being included in the province of the Archbishop of Canterbury. The Bishop of London has the first rank among the Bishops; the Bishop of Durham the second; the Bishop of Winchester the third; the rest rank according to the priority of their consecration. William Hawley, D. D. is Archbishop of Canterbury, translated from the Bishopric of London, in 1813, income £20,000; Edward Venables Vernon, D. D. Archbishop of York, translated in 1807, income £14,000.

To every cathedral belong a *dean* and several *prebendaries*, who form the *dean* and *chapter* or council of the Bishop. The next order is that of *Archdeacons*, whose office is to reform abuses, and induct into benefices. The number of dignitaries of the several orders, is stated as follows: 2 Archbishops; 25 Bishops; 27 Deans: 60 Archdeacons; 544 Canons and Prebendaries.

The Bishop of Winchester in a late charge says, that out of 234 incumbencies, into which the diocese is divided, only 97 parishes enjoy the advantages of clergy, incumbents, and curates actually resident. Taking the curates to amount to one half of the whole, then only about 48 of the 234 incumbents are actually resident in their parishes. If the fact is thus in the other dioceses, nearly four fifths of the parishes through the whole kingdom have no resident incumbents.

Totals. Population, 11,292,577; Cathedral Digni. 699; Chh. Livings, 10,134; Rom. Catholics, 385; Presbyterians, 243; Independents, 1,280; Partic. Baptists, 781; Gen. Baptists, 107; Quakers, 382; W. Methodists, 2,792; Calv. Methodists, 120: other Methodists, 642; Home Missionaries, 240; Total Dissent. Cong. 6,517.

Methodists. Besides the Calvinistic and Wesleyan Methodists, the following sects are found.

Kilhamites. 162 chapels; 59 circuit and 492 local preachers; 11,777 members. *Primitive Methodists.* 403 chapels; 228 travelling, and 2,491 local preachers; and 33,720 members. *Independent Methodists.* 100 lay teachers and 4,000 members. *Bryanites.* 13,000 members. *Wesleyan Protestant Methodists.* 2,480 members. All these offshoots from the parent Methodist connexion, have nearly 65,000 members, and probably 195,000 hearers.

The following table shows the increase of three of the principal denominations of Dissenters.

Yrs.	Presby.	Independ.	Bap.	Total.
In 1812	252 chs.	799	533	1,583
1827	204	1,203	805	2,212
1829	258	1,289	888	2,435

In England there are about 6,500 Christian congregations who dissent from the Established Church. The number of Episcopal churches and chapels, 9,983. Total 16,483. Some of the Episcopal chapels are not occupied.

"There are probably in England, Scotland, and Ireland, not including the Roman Catholics, not less than *eight thousand congregations of Dissenters*, which build their own places of worship; which sustain their own ministers; which support their own colleges, to the number of nearly twenty; which conduct the tuition of perhaps seven thousand Sunday schools; which expend nearly a hundred and fifty thousand pounds in the support of foreign missions," &c.

LONDON AND MIDDLESEX.

The metropolis of the empire includes two cities, London and Westminster, one borough, Southwark, and nearly fifty villages, which stretch over a site 7 miles long and 2 wide. The city and county are so identified, that it is difficult to give the statistics of each separately. The Diocese is London, the Diocesan, Dr Bloomfield. Cathedral dignitaries 78; church livings 233, of which 31 are in the gift of the government; 138, of the church; 20, of the universities; 10, of public bodies; 30, of the nobility and gentry; *four*, of the inhabitants. Endowed public charities, annual rental and dividends, in the city, £154, 515 6s. 9d., which with that given by the rest of the county, makes £344,425, 14s. 6d.

Religious Denominations in London and Middlesex.

Congregations.		*Congregations.*	
Rom. Catholics,	12	Wesleyan Methodist,	59
Presbyterians,	15	Other Methodist,	7
Quakers,	12	Independents,	91
Partic. Baptists,	55	Church of England,	630
General Baptists,	2	Others,	13

Total, 905 congregations.

WALES.

This part of Great Britain is from 130 to 180 miles long, and from 50 to 80 miles wide. It is divided into *North* and *South*. It has six counties in each district, and 717,108 inhabitants.

Church of England. There are four Dioceses. Bangor, Dr Gray; St David's, Dr Jenkinson; Llandaff, Dr Copleston; St Asaph, Dr Carey. Bangor has 193 churches and chapels, 1 of which has been erected since 1800; Llandaff has 236 churches and chapels, 6 of which have been built since 1800; St Asaph has 134 churches and chapels, 1 of which has been erected since 1800; St David, 496 churches, 3 built since 1800.

Dissenters. Roman Catholic congregations, 6: Unitarians, 14; Baptists, 159; Calvinistic Methodists large, but numerical strength not known. Their annual associations are held in the open air, and from 10 to 20,000 hearers attend. At an ordination held at Bala, in 1811, the representatives of 300 congregations were present, but there are probably many more than that. The Wesleyan Methodists have 214 chapels; Independents, 209; Moravians, 2. The Independent churches and ministers in the counties of Denbigh and Flint, formed themselves in 1821, into a Congregational Union, which meets once in six weeks, and has an annual meeting on good Friday.

SCOTLAND.

Scotland is 280 miles long, and of a variable breadth, from 50 to 100 miles. It is divided into 33 counties, 877 parishes, and has 2,093,456 inhabitants.

Ecclesiastical Jurisdiction. The Church of Scotland is Presbyterian, and its government is vested in Kirk sessions, Presbyteries, Provincial Synods, and a General Assembly. The Kirk session is constituted by the ministers and elders of each parish; the Presbyteries, of ministers and elders of several parishes; the Provincial Synods, of adjacent Presbyteries; and the General Assembly, of a deputation from the Synods.

There are 15 Synods; 78 Presbyteries; 900 parishes; 938 clergymen. The General Assembly, whose decisions are final, meets in May, having his Majesty's Lord High Commissioner to preside, a Moderator, Procurator, and Clerks.

Secessions from the Established Church.—Reformed Presbyterian Synod, 9 Presbyteries; the United Associate Synod of the Session Church, 13 Presbyteries; the Associate Synod, 3 Presbyteries; Original Burgher Associate Synod, 4 Presbyteries; the Constitutional Presbytery; the Relief Synod, 7 Presbyteries.

Scotch Episcopal Communion. George Gleig, LL. D., Bishop of Brechin. Patrick Torry, Bishop of Dunkeld. Alexander Jolly, Moray. William Skinner, D. D., Aberdeen. Daniel Sandford, D. D., Edinburgh. David Low, LL. D., Ross and Argyle. 74 inferior clergy; 100 congregations; 60,000 members. The Wesleyan Methodists have 9 circuits. Catholics and Baptists, no returns. Quakers, 5 congregations; Unitarians, 5; Independents, 84.

BRITISH ISLANDS.

Guernsey, Alderney and Stark. 22,640 population. 15 Episcopal churches and chapels. Wesleyan Methodists, 1 circuit, and 4 preachers. Baptists, 5 congregations. Independents, 3. *Island of Jersey.* Population, 32,420. 15 Episcopal churches and chapels. Wesleyan Methodists, 3 circuits, 5 preachers. Baptists, 2 congregations. Independents, 3. *Isle of Man.* Population, 50,000. The existing Episcopal churches cannot afford room for more than 9,000. Wesleyan Methodists, 3 circuits, 5 preachers. *Shetland Isles.* Wesleyan Methodists, 3 circuits, 6 preachers. (Accounts from the islands imperfect.)

IRELAND.

The greatest length of this island is 235 miles, and its greatest breadth 182 miles.—The inhabitants amount to 7,000,000.

The Church of Ireland has 4 archbishops; Lord John G. De la Poer Beresford, D. D., of Armagh, William Magee, D. D., of Dublin, Richard Laurence, of Cashell, P. Le Poer Tench, D. D., of Tuam. 18 Bishops, 1,200 incumbents, and 600 curates, and not *one million population.* The London Eclectic Review says not half a million. "The Church of England has the tithes; the Church of Rome has the people." Catholics, 5 1-2 millions. Protestant Dissenters, 1,000,000.—The Presbyterians prevail extensively in the north of Ireland. They are under the General Synod of Ulster. The Wesleyan Methodists number 22,840 members, under the control of their Irish Conference. The Church Methodists separated from them about 14 years ago, because the ordinances are now admitted in the old Connexion, by ministers not episcopally ordained. 14,000 members. The Quakers have 40 places of worship. Baptists, no returns. Independents, 28 congregations, 25 ministers.

Total Congregational Churches throughout the Kingdom.—England, 1,289; Wales, 374; Islands, 11; Scotland, 84; Ireland, 28; Grand Total, 1,786.

A FINE THOUGHT FROM GROTIUS.

In his book on the Truth of the Christian Religion, he says, "It is not credible that those heavenly bodies, which minister so faithfully to our wants, would of their own accord, *mancipate*, (enslave) themselves to man." We were struck with the idea. The offices of servants are obtained, either by wages, or by good will, or by coercing. But they are imperfect and often faithless, in what way soever obtained. Not so in the ministry of the sun. He is always at his post, punctual to an iota, faithful to the smallest fraction, exact to a scruple in fulfilling every promise, and perfect to a hair's breadth in meeting every expectation. And has he *volunteered* all this service to that sublunary thing called man! Is it a spontaneous tribute that he thus brings to the little proudling that lies so far beneath him? Is it at the bidding of no one, that he rolls in that tide of incessant glory which bathes in gold a gladdened world? Does no commanding MIND regulate his actions, and determine his conduct, and ensure his punctuality? 'He maketh His sun to rise on the evil and on the good.'

BEASLEY'S VINDICATION of the Fundamental Principles of Truth and Order, in the Church of Christ, from the allegations of the Rev. William E. Channing, D. D, by the Rev. Frederick Beasley, D.D., Rector of St Michael's Church, in Trenton, in the State of New Jersey; and author of the "Search of Truth, in the science of the human mind."

Lux est gratissima undecunque affulgeat.
LOCKE.

Nullum fugimus examen fidei nostræ; nec eam a quoquam recipi petimus, nisi peracta prius investigatione. BISHOP BURNET.

Just published, and for sale by R. P. & C. WILLIAMS, Nos. 18–20, Cornhill. Feb. 19.

☞ A large assortment of Books.

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BREWER & BROTHERS have received per "Charlemagne" from Havre, "Courier" from London, and other recent arrivals, large additions to their assortment of

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Families may always depend upon finding at their store articles of the *first quality* at reasonable prices. Those who do not furnish themselves readily at their accustomed Apothecaries' shops, will generally if not invariably get served here, as it is our intention to be supplied with all rare and scarce articles in the line.

*** Our Wm. A. Brewer holds himself in readiness to wait personally upon our friends and the public at any hour of night.

☞ The smallest favors gratefully acknowledged.
Feb. 12. 6tis

IMPROVED MEDICINE SPOON, for administering Medicine or Food to Children and Adults, in a recumbent position, without their tasting or being able to resist its passing into the Stomach. For sale by the dozen or singly by BREWER & BROTHERS, 90 Washington Street, also by EBEN. WIGHT, 46 Milk Street, and JOSHUA P. PRESTON, corner of Federal and Williams Streets. Feb. 12.

BLAIR'S COMMON THINGS.

Ninth edition. Price one dollar per dozen. James Loring, No. 132 Washington Street, has for sale, The First Catechism for Children, containing common things necessary to be known at an early age. By Rev. David Blair. To this edition is added a Catechism relative to the American Revolution, a Catechism of the History and Customs of Nations, and Arithmetical Tables.

As above, Alden's Spelling Books. Watts on the Mind, with questions for Schools.

Also—The eighteenth edition of An Abridgment of Murray's English Grammar, with alterations and improvements. Designed for the use of the younger class of learners. By a teacher of youth of Boston. $1 per dozen. This little manual has been pronounced by competent judges to be of more utility in acquiring a thorough knowledge of Grammar, than many others that are more expensive. It has had a wide circulation for about thirty years. Feb. 12.

ABBOT'S SERMONS.

At this office, for sale, Sermons by the late Rev. A. Abbot, D. D. of Beverley; with a memoir of his life. Feb. 12.

CHRISTIAN DISCIPLE

Odd numbers of this work, both of the old and new Series may be obtained at this office. Feb. 12.

LECTURES ON CHEMISTRY

—Dr. GAY will deliver his 2d course of Lectures on Chemistry.—The 1st Lecture was given at *Chauncy Hall* on Monday evening, the 7th of February, at 7 o'clock, and they will be continued every Monday evening until the course shall be finished. The course will consist of 12 Lectures, and the subjects of each Lecture will be amply illustrated by experiments.

☞ Tickets to the course and gratuitous tickets to the 1st Lecture may be procured at the Bookstores of Messrs. L. C. Bowles, Munroe & Francis, Carter, Hendee & Babcock, S. H. Parker, and James W. Burditt, and at the study of Dr. Gay, No. 48 Milk Street.

Terms.—Ticket for one person $2, do for each additional member of the same Family $1. Feb. 5.

THE MERCHANT'S INSURANCE COMPANY in BOSTON conformably to the requirements of their Charter give notice, that their Capital Stock is $300,000 the whole of which is paid and invested according to law—that they make insurance on *Vessels, Cargoes*, and *Freight* against the perils enumerated in their policies and that they make insurance on *Buildings* and *Property* on shore against *Fire* on such terms and conditions as the parties may agree—to an amount not exceeding thirty thousand dollars on a risk.

JOSEPH BALCH, *President.*
SAMUEL W. SWETT, *Secretary.*
6t January 21, 1831.

A LAD WANTED. A Lad about 14 years old who writes a good hand, and is quick at figures, is wanted in a wholesale Dry Goods Store; his principal compensation will be constant employ.—None need apply that are allowed to be out evenings, in the habit of attending the Theatre, or similar places of amusement. A line directed to H. W. in the hand writing of the applicant, and left at this office, will meet with immediate attention. eptf Jan. 8.

NATURAL HISTORY OF THE BIBLE.

This work, by Rev. Dr Harris, of Dorchester, is for sale at the Christian Register office. It has been lately noticed in the Register, with a just expression of surprise, that while it has passed through at least four editions in England, the original edition in this country has not all been sold. Feb. 19.

A. U. A. TRACT, No. 44. This day published by GRAY & BOWEN, No. 144 Washington Street, A. U. A. Tract No. 44, "An Explanation of the Words 'By nature children of wrath' found in Ephesians ii. 3." Feb. 19.

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